2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7

the mother, these are at once set down as the operation of evil spirits. The parents, especially the father, are released from the restriction laid upon them by custom as soon as the child is assumed to have become independent of the physical and mental constitution of its parents.

Among the Chaco Indians, there does not exist any ceremonies corresponding to our baptism, but a *name* is always given the new-born child. The Chaco Indians name their children after animals, birds, reptiles (for instance Bird, Alligator, Lizard), or after bodily peculiarities observed in the child (for instance: Tsihnilak, »Paunchy», a Choroti name), but the names seem on the whole to be given at random and not with the same discrimination which is the rule among some Indians of tropical South America. There is however one peculiar feature to be noted in this respect: the reluctance generally displayed by the Indians to mention their real names. I very rarely heard the Indians using each other's names in their daily conversations, and if one wished to find out the name of a certain Indian, this was as a rule extremely difficult. When a Choroti, a Mataco, or a Toba went to the settlements of the whites to work, he usually assumed a special European name for that time. Such names they never had any objection to mentioning, but they were extremely unwilling to tell me their proper native names. Only on certain occasions — for instance, at the drinking-feasts when all were in high spirits and very good friends — did it happen that the Indians told me one another's names. The native name, received in early childhood, is the real name and is to a certain degree taboo. To reveal it is a perilous thing, especially if the individual *himself* does it. It is to put oneself wholly in the power of an unknown stranger and wilfully to expose oneself to mysterious dangers.

As we shall find later on, the names of the *dead* are particularly taboo.

832 use of all kinds of tricks and small stratagems to inflame desire in the men. It is during the dances held at night, more than at any other time, that one can see the maneuverings of the girls. The young men show more circumspection and have recourse to a go-between when they wish to make their passion known. They will send the girl they love a messenger carrying a torch or lamp. If the girl is willing she has only to follow the emissary.

584 It is not uncommon for the parents to take upon themselves the arrangement of a marriage. Should the union later be an unhappy one and end in divorce, one or the other of the couple will find consolation in saying: "I didn't want to marry, my parents are responsible."

591 In general residence in matrilocal, that is to say, the husband goes to live in his wife's parents' house. Nevertheless, it can happen, especially if the woman is older than her husband, that the wife goes to live with the man's family. But patrilocal residence is a rare occurrence.

[851] After the birth of a child, the new couple may build a separate house, but always in the woman's village. The Mataco young men of the Pilcomayo region who have married girls from the Bermejo have all taken up residence in this latter place.

606 Matrilocal residence presents the husband with certain problems. I have heard young men complain of this custom. They said that their parents-in-law would take possession of the fruits of their labor and of the hunt. It is not uncommon for a man to divorce his [586] wife in order to escape from the [13] tyranny of her family. Furthermore, the woman's parents are always ready to turn against their son-in-law should their daughter have some cause for complaint. A family always has something to gain from the marriage of a daughter for it supplies the aid of a man in the prime of life.

595 Polygamy seems to have been, in most cases, the prerogative of the chiefs. In San Patricio there was a chief with three wives. The erstwhile chief of San Andrés had two wives by whom he had had five children.

684 In a case of adultery the husband does not take the matter up with his wife but rather works out his rage on her lover. He may kill him or oblige him to pay indemnity. I know of a case in which a Mataco took possession of the wagon of another man who was accused of having had intimate relations with his wife.